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that it is not democracy at all, but something else masquerading under that name. . . . The experience of the war has heavily discounted among the workers that rigid state socialism which would set the political machine to run the economic life. What is more likely to develop is an amalgam of political and industrial organization working together in a joint control of the vital processes of society. The principles of democracy demand direct control of each economic function by all of those directly engaged in it, but each co-ordinating control of all the functions by all the people.

Through his debating days at Northwestern University and his ministry "back of the Yards" in Chicago, and his secretaryship of the Methodist Social Service Federation, and his later seminary professorships, Dr. Ward has been developing a very unusual fluency of speech, mental power, and moral insight that appear strikingly in this book. Although some of the chapters on the principles might well have been a little shorter and crisper, the style is always interesting, at times rising to natural and impressive eloquence; and the thought is throughout clear and weighty. This is one of the most important books for the citizen of this generation to read thoughtfully, and read at an early date. The matters dealt with are crowding fast upon us for wise control.

C. J. BUSHNELL

TOLEDO UNIVERSITY

Mind and Conduct. By HENRY RUTGERS MARSHALL. New York: Charles Scribner's Sons, 1919. Pp. ix+236. \$1.75 net.

Dr. Marshall's interesting book is philosophy rather than scientific psychology. The author discusses, in the light of the hypothesis of a thoroughgoing psycho-physical parallelism, the relations of consciousness and behavior, the self, creativeness and ideals, freedom and responsibility, and, in the field of ethics, pleasure and pain, happiness, intuition and reason as guides to conduct.

While accepting a rigid or thoroughgoing correspondence of "noetic" and "neururgic" processes, even to the extent of denying that "there is any state of unconsciousness so long as life exists," Mr. Marshall escapes a thoroughgoing mechanistic conception of life and behavior by finding an element of creative spontaneity in all nature. This creative spontaneity is not confined to organic matter, but, in less degree, is a property of all matter. It is the source of variation and creative evolution throughout nature. No mystic view of this creative spontaneity is necessary, such as that it is due to an "entelechy," since mechanistic laws are abstractions which do not take in the total reality. From this

point of view some trenchant criticism is directed toward both mechanists and vitalists, as those terms are ordinarily understood. The mechanistic conception is scientific only so long as it is used merely as a method to describe certain aspects of behavior.

It follows that our consciousness of freedom, initiative, and creativeness is not an illusion. This consciousness is merely the subjective accompaniment of the objective process of creative spontaneity, which characterizes all nature and especially living organisms. The objective creativeness of life is accompanied by the subjective sense of creativeness. Self-determination through ideas and ideals is, therefore, not an illusion. New ideas and ideals are the most striking subjective manifestations of the creative process in human society, and are the means, together with their neural correlates, by which society makes most of its new adaptations. To ignore the significance of ideas and ideals in human conduct is accordingly a species of scientific folly.

The book is open to criticism at many points, but in spite of its defects it is to be commended as an essentially successful attempt, whether we accept its philosophy or not, to show how such processes as creativeness and ideals, freedom and responsibility, may be brought within the field of science. Mechanists and environmental determinists among the sociologists especially would do well to read the book.

CHARLES A. ELLWOOD

UNIVERSITY OF MISSOURI

The Social Problem. By CHARLES A. ELLWOOD. (Revised edition.) New York: Macmillan Co., 1919. Pp. 416. \$1.75.

Professor Ellwood's books are invariably a social service in themselves. This book is a task of brokerage between our individual desire to understand synthetically the forces of the contemporary social movement and the great unrest, so all-confounding rationally and spiritually in its multifarious aspects, pressingly demanding the re-socialization of so many conflicting interests. The social kaleidoscope moves too blindly fast even for the most alert and careful student of society. Bolshevism, guild socialism, the Labor party, the proletarian awakening in general—are they all arraigned against the old order, clearly and uncompromisingly? It is impossible to tell, for the new conscience is struggling and muddling through to the new world now by concession, now through revolt, frequently bloody and always tragic. When the socialist speaks of the passing of the anarchic economy, he forgets that our capitalists are not nebular hypotheses but right here in our midst, and that their